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# THE CHINESE:

*WHAT THEY ARE, AND WHAT THEY  
ARE DOING.*

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BY THE  
REV. W. LOBSCHEID,

Knight of the Order of Francis Joseph; Member of the Zoological and Botanical Society of Vienna; Corresponding Member of the I. R. Geological Institute of Austria; 1855, Chinese and Dutch Interpreter to the American Embassy for the Exchange of Ratifications with Japan; late Inspector of Government Schools in Hongkong; at present, Pastor of the Un. German Ev. Luth, St. Mark's Church of San Francisco.

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## PREFACE.

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IN offering the following paragraphs to the public, a few words of explanation may not be deemed superfluous.

I advanced the same principle more than fifteen years ago. I have, in private and public, expressed the same sentiments to well meaning Chinese merchants of this town; have urged them to forsake their antiquated customs, and to begin a new life—a life of honor and civilization. I have, here and in China, warned them of the danger into which they run by continuing a life of semi-barbarism; and I would not have written these paragraphs, had not a bold challenge been made by the correspondent of the *Bulletin*.

I trust they will reflect on the course they are pursuing, and alter their *modus operandi* before it is too late.

W. L.

SAN FRANCISCO, June 19, 1873.



# THE CHINESE:

## WHAT THEY ARE, AND WHAT THEY ARE DOING.

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ON the twenty-first of May, 1873, it was exactly a quarter of a century since I first arrived in China. I had perused a number of works written on China and the Chinese, and my general impression was, that the population of China had been much over-estimated. The eighteen provinces which are said to have a population of 477,000,000 souls, cover an area of one third of that of Europe, and are 300,000 square miles smaller than British India, which is in many places more densely populated than China.

The population of China had for 1700 years fluctuated between 60,000,000 and 70,000,000 souls, and A. D. 1711 the number was estimated at 28,000,000. At that time Kanghi decreed that whatever the numerical strength of the Chinese population in future might be, they should not pay more taxes, should not perform more crown services than was fixed for that year (1711).

This decree relieved the mandarins of much trouble and annoyance. The census has ever since been made (not taken) in the offices of the mandarins, and ever since that memorable year they have, in spite of war, of inundations, of famines and epidemics, continued adding to the population, until they have reached the fabulous number of nearly 500,000,000 souls.

A person of a moderate measure of common sense, who has traveled through the country beyond the river valleys, cannot but marvel at all the nonsense written and published about China.

One of the most marvelous fictions respecting the population of China is exposed by Baron von Richthoven, a gentleman well known in California. He was sent by the Chamber

of Commerce of Shanghai to Chikiang, to explore its mineral wealth and its capacity for trade. Referring to the census of 1812, he found the following statements respecting area and population: "Its area is estimated at 39,150 square miles, and its population at 26,256,784 inhabitants, which is about 671 persons to a square mile."

If we take into consideration that the population of Prussia increased seventy-one per cent. within forty-two years, and giving a proportional increase to the province of Chikiang, the population of 1872 should have exceeded 50,000,000 inhabitants.

The Baron traversed the province from one end to the other, made inquiries as to the former and present population, surveyed the area under cultivation, and came to the conclusion, that Chikiang never had a population of 26,000,000, and that the population of 1872 could not exceed 8,000,000.

Baron von Huebner, the Austrian ambassador, who visited Peking in the year 1872, was himself struck with amazement at the exaggerated accounts of the population of China. When at a diplomatic dinner with Messrs. Wade, Williams and Brown (the former two claiming the first rank as authorities on Chinese affairs), the Baron requested each of these gentlemen to give him his opinion as to the probable population of Peking, which Williams in his "Middle Kingdom" gives at 2,000,000 souls. Wade then estimated the population of Peking at 500,000, Brown at 700,000 and Williams at 800,000.

If we take the population of Nanking at 200,000, instead of 1,000,000, that of Fushan at 350,000, instead of between 600,000 and 700,000, then we have, even within the *most densely* populated parts of the empire, about one third or one fourth of the former estimates. If we apply this to the whole empire (and we may do this with perfect safety), then we obtain for the whole empire of China a population of from 100,000,000 to 125,000,000 inhabitants, a number not too low, when we take into consideration the constant insurrections, inundations, famines and epidemics prevalent in China, to which must be added the fearful waste of life by vagrancy, vagabondism, opium-smoking and other vices.

The fabulous population of China does, therefore, only

exist in the brain of a few superficial men, who are either unwilling or incompetent to take a rational survey.

## II.—THE MONGOLIAN RACE.

THERE is observed a peculiar spirit of antagonism between the Indo-Germanic and the Mongolian races. Wherever they meet, there is hostility. Whether they meet in the forests of America, in Asia, or on the islands of the Pacific, only a short time suffices to kindle the fire of hostility; and once kindled, it rages until one of the parties is expelled, exterminated, or thoroughly subdued. Hence the natives of this land are fast dwindling away from the arena of combat. In Borneo, Singapore, Penang, Java and on other islands of the Pacific, the Chinese find a cognate, though inferior race, whom they subdue, and with whom they mix, in order to keep the mastery over them. But they cannot advance further than Siam, Penang and Malacca, for in Calcutta and Madras they meet the pure Indo-Germanic blood, who will not intermix with the Chinese in their own land. Hence the small number of Mongolians in the British Empire of India, there being only a wretched colony of 300 in Calcutta, who never attain to wealth and influence. In Java they are wealthy traders and farmers, and in Borneo they are enslaving the Dayaks by lending them money for the celebration of their festivals. After having spent all their money they become the slaves (pandeling) of the Chinese, a state of serfdom still recognized by the Dutch Government.

The principal cause of the antagonism between the Indo-Germanic race and the Mongolians is chiefly owing to the unbearable pride of the latter. The Chinese have been surrounded by a few straggling hordes, upon whom they impressed a faint stamp of their own civilization. They accomplished this end by dint of numbers and by the superiority of their civilization. Separated from the civilization of the West, and coming only into contact with a few half-bred individuals from Europe, who for the sake of gain willingly submitted to indignities, ignominies and vexations, the Chinese believed themselves to be the fountain of wisdom and civilization, and destined to civilize and possess the whole world. They are accustomed to look upon

all other races as barbarians, and the civilization of Europe and America affects them as little as the man in the moon.

The Indo-Germanic races have always been famous for their study of mathematics, philosophy, and other branches of science. The edifices they have erected are, even in their ruins, evidences of the grasp of mind that conceived them.

Nothing of the kind is met with among the Chinese or Mongolians. Their so-called palaces, temples and dwelling houses are cheerless, barn-like edifices. There is nothing grand, nothing noble, no solidity in their whole structure. Hence cities are razed and soon rise out of the dust; others are constantly shifting. But the rubbish remains, is built upon, and dirt and filth are seen accumulating by the side of new and beautiful edifices.

The Mongolian is physically and intellectually inferior to the European. He is cruel, when victorious, and fond of taking precautionary measures, which subject the conquered to unnecessary tortures. He does this more from want of confidence in his own bravery and courage, than from an innate pleasure in cruelty. Being himself timid, he is fond of intimidating others (even animals) by subjecting them to agonizing tortures. He is docile, when conquered, but more from shrewdness than from a delight in that which is just, equitable and good. He is less brave than obstinate, and, unable to redress a real or imagined wrong, he will take recourse to suicide. He will bear tyranny and oppression for a long time, before offering resistance. He is more imitative than inventive; and in manual labor he will often take recourse to simple mechanical arts. He is clever, but has little taste. He devotes more time to useless curiosities and fancy work than to grand works of art and science. Mathematics, chemistry, natural philosophy and mechanics have never been subjects of scientific research. He is avaricious, fond of vagrancy and of games of chance. His love of money makes him a habitual thief, his fondness of vagrancy a highway robber, and his love of hazard games has made him untrustworthy and quarrelsome. In order to obtain riches he is persevering, diligent, frugal and contented; but in possession of it he is apt to become a loathsome gourmand, a slave to sensualities, and more

inclined to tyranny than to generosity, delighting more in frivolity than in morality. Not pleasure in the pursuit of science, but delight in power, stimulates him in his study of the classical works. His mind is lacking of fervency, and of feelings of gratitude towards friends and benefactors. The misfortune of others does not affect him to tears, but tempts him to laugh. In his intercourse with others he is reserved, shrewd and untrustworthy. Hence the aversion of the Indo-Germanic race to the Mongolian, and their greater inclination towards the Negro. The lack of regular holidays, which induce other nations to put on festive garments and to cleanse and adorn their dwellings, has made the Mongolian a habitual workman, in whom the sense of cleanliness is effaced. Even in the exercise of religion we miss that profound, devout, solemn feeling manifested by the Hindu.

Let us now see what the Chinese have to say for themselves.

A letter by a Chinaman is said to have recently appeared in the columns of the *Bulletin*, of San Francisco; and the writer is said to have asserted, that the Chinese were as good as the Germans, French and Irish. Now, I maintain that the very reverse is the case, and I am prepared to prove that my opinion is shared by every nationality among whom the Chinese are sojourning. All that we abhor and dread in Jesuits is Pagan, and this principle is sanctioned by the Pagan religion, prevalent in China, and by the Triad Societies, the terror of every honest Government.

Every Chinaman will admit, that if a person is going to commit a murder, he will first ask his god. After having received a favorable answer, he will worship him, ask his protection and promise him a share in the spoil he may get. Hence there is a compact of the wicked with a wicked principle. Let me illustrate what I have said. In 1857, there lived in Hongkong a Government auctioneer, a person of advanced age, and sick. His servant (Ho Apo) seeing him alone and helpless, asked his god whether he would protect him in the execution of the murder of his master. The god replied in the affirmative. On the evening of the murder, Ho Apo, dressed in festive garments, worshiped the deity and sacrificed to him until midnight, when he stran-

gled the helpless man and decamped. I was at the time staying at the Bishop's palace, and the guest of the Colonial Chaplain. Without knowing Ho Apo, I maintained that the murder would not have been committed without the consent of the deity. My friend, the chaplain, considered my assertions uncharitable, and held his ground until Ho Apo was captured and imprisoned. After he had confessed the perpetration of the murder, my friend went to see and to question him, when the above details were given. Now let me tell John Chinaman, that such principles are abhorred in Germany and the rest of Europe.

I have referred to the Triad and other secret societies, the plague of the colonies, where Chinese live in large numbers. For these societies bind their members to protect one another, and to carry out any resolution that has been passed by the executive committee, however black, however infernal the deed may be. From this secret association are issued all these orders for assassinations and other crimes. It is an association as black, as corrupt, as infernal, as the blackest principle ever conceived and executed by a Jesuit. Hence that which we abhor in Jesuits is Pagan, and this Pagan principle is infernal, dangerous to the peace and happiness of mankind, and this principle is acknowledged and propagated by the Chinese, whithersoever they wander. In the acknowledgment of this principle lies the difficulty of admitting Chinese witnesses in the Christian courts. If this were only felt in California, we might attribute it to prejudice or to undue partiality; but this difficulty is experienced everywhere, even in Honkong, where the Government is inclined to favor the native element. Let us hear what the late Attorney-General, the Honorable Chisholm Anstey, says on the subject. The *Pall Mall Gazette*, October 1, 1868, contains the following comment and extract from the work, entitled

#### JUDICIAL OATHS OF HEATHEN WITNESSES.

Mr. Chisholm Anstey has just published an interesting and even amusing pamphlet on the subject of the system adopted in our courts of law at home and in most of the colonies, of administering judicial oaths to people who are not Christians. He proposes that such oaths should be

altogether abolished; and we think that no one who reads his pamphlet can doubt that, if his facts are correct—and he appears to have taken great pains to ascertain their correctness—his inference follows from them. Mr. Anstey very fairly says that he objects to all oaths, promissory, compurgatory, or assertory, and whether the witnesses be Christians or heathens; but, without entering upon so wide and well-worn a discussion, his special objections to oaths administered to heathen witnesses deserve the careful attention of all persons interested in the reform of the law.

The theory upon which the use of oaths is justified is, that the person who takes the oath is impressed with the belief that divine vengeance will overtake him here or hereafter if he commits perjury; and no doubt the practice of taking oaths has been so much mixed up with our political and social arrangements, that most people are more or less open to such impressions. But however this may be with European Christians, bred up to believe in one God, essentially holy and an enemy to falsehood, it is far otherwise with regard to the innumerable mass of heathens, who have no such belief. "Amongst the people of China," says Mr. Anstey, "oaths are utterly unknown, except to such of them as may have visited our own courts of justice." Swearing, he says, is contrary to the principles of Buddhism, and according to the principles of the followers of Confucius, it is a mere absurdity. It might naturally be supposed, however, that it is at worst useless. Mr. Anstey takes from us this rag of comfort. He says, and with the greatest plausibility, that it makes the administration of justice ridiculous in the eyes of the Chinese, and in particular conveys to their minds the natural impression that perjury is no crime in a temporal point of view, inasmuch as we trust to the efficacy of charms to ensure the truthfulness of our witnesses. The mischief, however, does not even stop here. The whole theory of swearing rests upon the notion that the person taking the oath believes in its binding efficacy; but we, it appears, have got hold of a set of misbegotten ceremonies which have no meaning at all to the Chinese or to any one else, but which we absurdly suppose to be binding on their consciences. Mr. Anstey declares that the ceremony of breaking a saucer, and telling the witness that in case of perjury "his soul" (it used to be his body, but "soul" was regarded as a more pious expression) "would be cracked like the saucer," is a proceeding as idiotic in the eyes of a Chinaman as in the eyes of an Englishman. He shows, indeed, by an investigation which we have not room to follow out, that the form was originally adopted on the strength of a cock and bull story, told by one Antonio at the Old Bailey in 1804, on the prosecution of a man named

Alsey for stealing money from a Chinese. The form was completely unknown, and never used in China itself. In the treaty ports they used at one time to burn "paper of imprecation," which, says Mr. Anstey, always made the Chinamen laugh. The consequences were at once so absurd and so injurious, that in the years 1856 and 1857 all judicial oaths were abolished by a Hongkong ordinance, a warning to the temporal penalties of perjury being substituted for them.

There is one objection to the administration of heathenish oaths which Mr. Anstey works out with great force, and which would not probably occur to any one who had not had the practical advantage which he has enjoyed for many years of seeing the system at work. At best we take advantage of a degraded superstition which directly encourages the grossest idolatry; but, as a rule, we fail to get our mess of pottage. When ignorant heathen people attach importance to an oath, as they often do, their view of its character is just as abject as that of the ignorant English or Irish man who kisses his thumb instead of kissing "the calfskin of King James' Bible," as Mr. Anstey puts it.

The heathen's god is perfectly indifferent to perjury, unless it is committed in violation of a strictly prescribed formula. If you say pocus hocus instead of hocus pocus, the oath is utterly null and void. Now, it is almost impossible to ascertain whether hocus pocus or pocus hocus is the true charm, and "Asiatics in general and the Chinese in particular take a singular pleasure in evading and overreaching any law of ceremonial imposed upon them by foreigners from Europe or America." "What," says Mr. Anstey elsewhere, "are we to say to the wild tribes scattered over Sumatra and the Malay Peninsula, and many another outlying dominion of the Queen, swearing some by thunder and lightning, some by the falling tree of the forest, some by earth, some by old iron, some by the missile of death and so forth, each after their kind, yet one and all consentient in two things only: 1. That they fear no other ordeal, and are always ready to swear with hilarity in whatsoever spiritual name they fear not; and 2. That they hold in the greatest dread the temporal power and its chastisements of the crime of false witness?" He very properly concludes that we ought to leave the charms alone, and rely upon the real, substantial sanction of temporal punishment. He makes several good suggestions as to increasing the efficiency of this, the true sanction; and he might in particular have added that perjury in England is not punished with nearly enough severity. It may be doubted whether a judge should be allowed to pass a lighter sentence than that of penal servitude for a crime so enormous, so mischievous, so difficult to detect, and, we fear we must add, so common.

Now, will John Chinaman show me where in the whole world such general complaints are made against the German, the French, English and other nationalities? If he cannot, does he then not consider it fair and honest to have a consultation with his own countrymen, and to bind them by another oath than that black, infernal one of his secret society, and to compel them to appear in the courts as honest citizens, ready to support, not to evade, the execution of the law of a State? There is another and very grave complaint raised against the Chinese wherever they live, viz: the lack of public spirit. They have had an able advocate in the Rev. W. Speer, who published a series of works in their defense, but left at last, disgusted with the men for whom he entered the breach. Why did the wealthy Chinese not come forward and place at his disposal an amount of money for educational purposes sufficient to silence all opposition? There is an American lady here in town, who has now for years and under great trials, endeavored to instruct Chinese boys and girls; but the pittance she gets comes from American pockets. There has never crossed her threshold one of the wealthy Chinese merchants, and done even as much as to thank her for her trouble, much less to support her, or to cheer her humble dwelling by a few handsome and useful presents.

There are two institutions in San Francisco for the improvement of the natives, and are maintained at great cost. It would be a mere trifle for a single merchant to pay for the whole support of one establishment; and if the 26,000 Chinese of this town were only taxed by their companies half a dollar *per caput*, these institutions could get more efficient help, and the stigma of stinginess would be removed from the Chinese character. Is this lack of public spirit not a proof that you are Pagan, that you are determined to continue to be so, and that you mean to treat with contempt every foreigner and foreign doctrine, so long as you can make a dollar of profit? This feeling is the cause of aversion to the Chinese, and is shared by every foreigner who has been for some time in China.

Shall I now tell you in what more the Chinese differ from Christian Europe? There are in China institutions for the commission of crimes, which were formerly punished with

death in Europe. These institutions are countenanced by the Emperor and mandarins, and are as public as any literary institution in China. I know of forty victims to this vice on one ship, during a voyage of ninety-five days. There is no secrecy of infanticide; and I have picked up many a poor child that had been cast away to perish. Only two years ago a baby was found buried in the ground, the head only being left uncovered. The baby having been saved by a Christian woman and carried to an institution in Hongkong, the raven-mother demanded of the Christian woman the return of the filthy jacket and cap in which the child was found. There is no proper provision made for the poor in China. Hence they organize themselves into bands, at the head of which is raised the most daring scoundrel, whom they call King. These men are a terror to their fellow-men. They levy contributions, give receipts, annoy or exempt from annoyance such as in their opinion contribute liberally or stingily to their funds. They are the pest of every large town of China, but are forced to such a course of life, else they would starve. The most unfortunate of this class are the blind women. One evening, within the space of thirty minutes, I counted fifty-five of them as they moved along in batches of three, four, five or six, sounding their rattles and announcing to the public that they were ready for engagements for the night. Persons desirous of engaging one or two for the night would open their window and conclude their contract in the presence of all their neighbors. These poor girls are systematically trained to singing girls and to every description of vice, and are seen moving about until they are rotten to the core.

There is still another class of men, more dangerous than all the preceding. These are the lepers. Though dreaded by everybody, they are constantly let loose upon the public, whom they tyrannize and terrorize if they do not give them what they want. They, too, are compelled to organize themselves into large bands, in order to extort a pittance for their own support. Knowing this disease to be incurable, many clans bury them alive as soon as they are affected. They lock them up, allow them to drink as much samshoo as they like, and after being so tipsy as to know

nothing of the world around them, their hands and feet are tied together, are put into a large jar, and the cover having been put upon it, it is let down into a hole of about fifteen feet deep and covered with earth. This happened in a place where I lived. There are six kinds of leprosy prevalent in China, and each kind is equally incurable. They are not considered infectious, but contagious; and the malady is communicated by contact with the victim, or with the virus dropped on the road, on a seat, or on the dress of a person, and coming in contact with the body, and particularly with a sore. The matter so absorbed acts slowly or rapidly, according to the virulence of the poison. It may break out within one year or after twenty and even thirty years. I know a man whose ears and face began to swell after the lapse of one year from the time he had contracted the disease. There are other instances where men were affected without being aware of it. They married, and after the children had grown up, the symptoms of the disease appeared in every member of the family. This slow development of the disease is the cause of the delusion of many physicians, who maintain that the disease is neither infectious nor contagious.

Leprosy is a disease of the blood. When the same is charged with the poison, it is deposited by the capillary vessels in equal proportions and simultaneously on both sides of the body. If the presence of the poison shows itself on the soles of the feet or on the palms of the hands, it affects both limbs simultaneously and exactly at one and the same spot. If the face be affected, the spots appear on both cheeks in symmetrical opposition. Another kind begins with the swelling of the ears and the face, the skin becoming thick and undulating, the voice hoarse and losing its sonorousness. The disease cannot be said to be an inflammatory one; it is essentially a process of putrefaction, which can be retarded in its progress by proper diet, and be accelerated by a diet of fish, salt meat and other victuals of a similar nature, but it cannot be cured; and that which has been asserted to have been cured, has not been leprosy. Strict isolation of the victims is the only remedy. Not many years ago, lepers had been allowed to perambulate the streets of Cape Town. The unguarded sailors con-

tracted the disease, which suddenly appeared almost epidemically. It perplexed the Government; and the people of Cape Town were terror-stricken. Upon the appearance of the slightest symptoms, the sufferers were then removed to Robben Island, and all intercourse with the continent being cut off, danger is averted and the disease is disappearing. The frequency of the disease on the Sandwich Islands is owing to the unrestricted intercourse of the immigrants with the natives. There are now 438 lepers on the islands.

Another plague very prevalent in China is the small-pox. The malady is propagated by the inoculation of the poison of the real small-pox. Hence the prevalence of the disease. It may not be superfluous to remark, that diseases are frequently propagated in a latent state. We know of sailors having communicated diseases to natives, which they had contracted long ago, but were undeveloped or in a latent state. Not long after their connection with the natives, the latter were affected with the disease unknown to them; the sailor being similarly affected without having come into contact with another person. Our measles are an instance of this kind. A whole family passes through the disease and are secure from its ravages for the rest of their lives; yet communicate the latent poison retained in their system to their offspring, who are then, at an earlier or later age, attacked by the same malady. They appear now as regularly among the inhabitants of the Pacific as among the inhabitants of New York and San Francisco.

Returning from these digressions, let me now give other evidence of the great difference between the Europeans and Americans on the one side, and of the Chinese on the other. To whatever place Europeans proceed, they improve the country. Like the ancient Greeks, they carry not only the capacity for learning with them, but *education* and a disposition to propagate the same. What are the wretched native institutions in China compared with those established by the passing strangers? Even in Canton, the best educated portion of the empire, scarcely more than ten per cent. of the people are able to read and write, but not all understand what they read. I have been traveling in the North and South of China, have collected much information on the subject of education, and have come to the

conclusion, that in the country (on the average) not five per cent. of the people are able to read and understand even a common tract. Not ten per cent. of the Chinese of San Francisco can read and understand a common newspaper. This ignorance of letters is always advanced as an excuse for not supporting the publication of a paper.

The foreign merchants living in China spend every year large sums for the improvement of the natives, for the healing of the sick, etc. I could mention one gentleman who has spent at least \$100,000 for the natives. There scarcely passes a day without somebody collecting money for charitable purposes. What have the wealthy Chinese of Siam, Java, Borneo, Singapore, Malacca, Melbourne and San Francisco done for the improvement of *their* and other races? Nothing! Not a whit; and *this utter blank* shows how much lower they stand in the scale of civilization than the American, English, German and other nationalities.

You may call our exertions made in the interest of Christianity. I admit that the spring and source of all is Christian; but would remind you that the basis is broad enough to admit Jews, Mohamedans, Parsees and others, and you will find representatives of all these creeds uniting their efforts for the diffusion of knowledge among your countrymen. And so deeply are many impressed with the disinterested exertions of the agents of charity, and of their own obligations towards their fellow-men, that a Parsee, when handing a cheque for gratuitous education to a friend of mine, would not listen to an expression of thanks, and said: "Sir, we have to thank you for the trouble you take to instruct these poor, ignorant natives."

"Cleanliness comes next to godliness," says an old English proverb. I would strongly recommend both to you. Let me give you one illustration: When his Excellency, the Governor-General of Quangtung and Quangsi was a prisoner of war on board the British man-of-war, he was observed to be constantly on the chase, and to dispose of his game in exactly the same manner as a fox does of a chicken. Now, if the highest dignitaries of a State can live in such an atmosphere and indulge in such gratifications, what must we think of the common people?

Now as to godliness. It is well known that the Chinese

priests and nuns are not merely corrupt, but corrupting the families of China. If a man has committed a murder, he shaves his head and becomes a priest. What such agents may be can easily be conceived. The nuns are the worst of all; for men and women being almost equally beardless, there is scarcely a difference between a man and a woman, when dressed in one and the same robe. This is the cause of a great deal of corruption in the nunneries. The nuns admit a number of boys into the nunneries, and bring them up in all the duties pertaining to the females. Only a few years ago a number of nunneries were searched by the people of Canton, and the most marvellous stories respecting sexes were brought to light.

Let us now cast a glance at the relation of China to the rest of the world.

The Chinese correspondent of the *Bulletin* is said to have accused foreigners of having opened China by force of arms and against the wishes of the people. If the first war of Great Britain with China had really been a war about opium, why did Great Britain not enforce its legalization? The war was caused by the arrogance of the Chinese Emperor. The East India Company had not treated with China on an equal footing, but had sent her requests in the form of a petition. In 1834 the charter expired, and a representative of the sovereign of Great Britain was sent out to treat with China on terms of perfect equality. To call Great Britain a dependency of China, and to designate her just demands with the stigma of rebellion, shows the height of childish and culpable arrogance. To submit to such insults would have forever branded the name of Britain with ignominy and cast an indelible slur on her flag. When everything failed, China appealed to arms, was defeated, and had to open her ports.

So long as a nation is not in the way of another, it may do whatever it likes. It differs when it impedes and endangers the highroads of nations. To allow the Japanese to imprison every sailor cast upon her shore, as they were in the habit of doing before the arrival of Commodore Perry, would have been the height of folly; and to leave the Pacific to the rule of the Malay and Chinese pirates, would have been the abandonment of every principle of right

and justice. Europe suffered the piracies of the Algerians, because they could not help it; but when they became tired of the nuisance, they requested France to take possession of Algeria. Europe defended itself against the aggressions of the Turks, until they felt it necessary to apply a thorough remedy. The Turks had to yield, and there the matter ended.

If China desires to be left alone, she must first prove her capacity for keeping her own home free from danger to others. She must keep the highways of the world free from pirates, that peaceful sailors may pass along without being attacked and murdered. If she *cannot* or *will not*, other nations will do it for her. The relation of one State to another is regulated by the same principle as the relation of a fellow-citizen to another. A person may build his house upon a heap of rubbish, and tower the same material around his house as high as a mammoth tree. But when the State finds it necessary to construct a railway or build a town in the neighborhood, the rubbish has to be removed as soon as it becomes a nuisance to the neighborhood. The perpetuation of barbarism is utterly impossible, and if John Chinaman means to live in a civilized community, he must allow himself to be civilized or quit. The concessions made to China in the treaty were made on the supposition that the Chinese were disinclined to emigrate *en masse*. I have, before 1855, shown the folly of such a supposition, for the Chinaman is essentially of a migratory and predatory habit. He claims all the rights and privileges of international law without conceding one. They concede a principle *not* from a feeling of justice and equity, but because they cannot help it. This is exemplified by the conduct of Yeh and consorts during the late war, when they not only wantonly fired upon the American flag, but endeavored to sink the boat in which the American Consul was sailing along. In a similar manner have all the persecutions of foreigners been organized by the literati and connived at by the Government.

The imbecility of many foreign representatives has been manifested in the manner in which they treated the various murders and persecutions of perfectly innocent and harmless men and women, and in the manner in which they con-

cluded the late treaty with China. After having had ten years of experience, and seeing the inclination of the Chinese to emigrate by hundreds of thousands, they should have regulated the influx into this State in such a manner as would have given satisfaction to everybody; or should, like Great Britain, give power to the local legislature to make such laws as are deemed necessary for the welfare of the State for whom they legislate.

China has made different laws for different ports. You may import or export certain articles of produce in one port, but you are prohibited from doing the same in another. The importation of grain is a benefit to the Chinese in every part of China; but to admit Chinese rice into San Francisco at a low rate is ruinous to the native farmer.

As a stranger in this land, I do not wish to mix with politics, which do not concern me. But the law of reciprocity, if applied to China, has a wider range, and deeply affects all the nations of the world. The Chinaman returns from this shore, prouder, richer and more daring than when he left. He tells the most absurd stories of foreign countries and the foreigners, and shuts his door to such as are willing to improve his own countrymen. Returning to his native land, he is as ignorant of machinery as when he left, and the money he has earned is spent in feeding and clothing the spirits of the other world. It may be of some consolation to the people of the Eastern States to see a quarter of a million of Europeans landing on their shores. They may care little about their brethren on the coast of the Pacific; they should, however, not forget the duty they have towards such as are 3000 miles nearer to Asia, and exactly so many miles further from Europe. It is not an arduous task for an ambassador to speak of philanthropy when, besides incidentals, he has a salary of \$15,000 a year. It may be more pleasant to flatter Asiatic dignitaries and to concede every demand they make, than to defend the right and interests of the State they represent. But they gain nothing by their yielding to childish representations and excuses, and are only laughed at by allowing themselves to be imposed upon by the shrewd Oriental.

Full reciprocity of privileges should be demanded by California. If the Chinese are unwilling to concede the

same privileges, California should demand protective stipulations in the revised treaty, or powers of legislation adapted to her geographical position. These are just demands, and must be granted by every prudent and considerate Government. A Government must never act on the principle of expediency, but must be far-sighted, and prevent the sowing of seeds of mischief for future generations. Most of those who speak the loudest of philanthropy and equality of races are generally such as say with Confucius: "Honor the gods, but keep them at a distance." If they would go into the smoky dormitories of their gods, and try to convert the vicious that are congregating around their majesties—if they would visit the poor of this country, and listen to their just complaints—they would then feel it to be their duty to unite their influence with the public, and assist in effecting a revision of the treaty, based upon principles of justice and equity.





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